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 THEOLOGICAL SEMINARY

OLIVE TREES



WHAT
 ARE THESE TWO
 OLIVE TREES ETC.
 ZECH. 4:11-14.

I WILL
 GIVE POWER UNTO MY
 TWO WITNESSES ---
 THESE ARE THE TWO
 OLIVE TREES ETC
 REV. I:3,4.

R.M. SOMMERVILLE
 EDITOR & PROPRIETOR
 NEW YORK.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

APRIL, 1913.

4.

QUESTIONS OF THE HOUR.

YOUNG PEOPLE'S ORGANIZATIONS AND CHRISTIAN UNITY.*

HON. THOS. R. MARSHALL, VICE-PRESIDENT
OF THE UNITED STATES.

What are the conditions of the various Christian denominations in America today? Is it just the complaint of old men like myself, founded upon no facts whatever, that the Church organization is losing to a greater or less degree its hold upon the lives and conduct of men? Is it true that the pews of our places of worship are measurably being deserted by the men of America? Has the Church organization lost its ancient power and its all-compelling influence? When asked if her husband was a member of the church, Mrs. Wiggs said, "No, he is just a well-wisher." Are men now, whether their names are upon the rolls of the churches or not, just well-wishers?

For what reasons do men enter our places of worship? Do some of them go simply to accompany their wives? Do

**Probably some have seen this address, but we reprint it in OLIVE TREES because of its excellent teachings, and that our readers, who are largely Covenanters, may see that there are men holding positions of honor and trust in civil life who are neither afraid nor ashamed to show themselves on the Lord's side, and are determined to live for His glory.*

some go simply to listen to the music, some to rest in the comfortable pews and relax, some to think over the business adventures of the next week? Has the old-time fervor and faith that the Church is not only the most sacred, but the most desirable place on earth, faded from the memory of many men?

Do men trouble much about the future? Is the faith in Jesus Christ historic or vital? Has Jesus anything longer to do with a man's conception of his Creator? Sociologists tell us that it is not the severity, but the certainty, of punishment that lessens crime. They declare that there never was a maxim more honored in the breach than the maxim that murder will out. They say that many crimes are committed because the chances of escape over detection or punishment are large. What about the religious life of a people? Do not men neglect their religious duties upon the theory that their transgressions will be forgotten or that they will somehow escape punishment?

Have men in the mass any definite idea of immortality and any certain longing therefor? Is not the whole future of myriads of men vague, doubtful and uncertain? Do not hundreds and thousands of men regard death as the old infidel defined it—as a leap in the dark, with this difference, perhaps, that the fear of the infidel over the leap is eliminated?

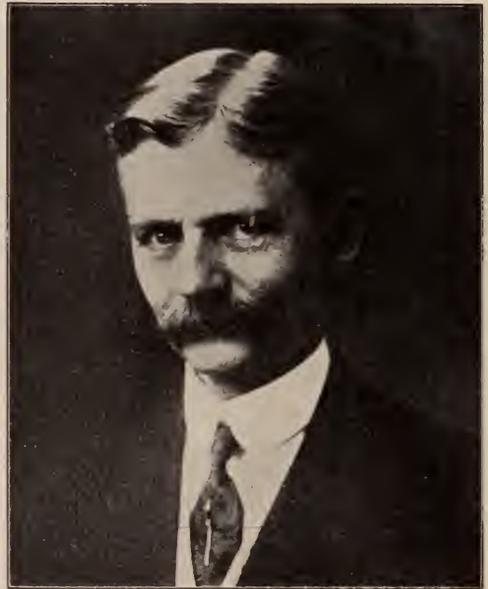
There is, I sometimes think, a weaken-

ing to a greater or less degree in the spiritual power of the Church, together with a lessening of the faith and hopes of men. I think I know what has produced it. From my viewpoint, Jesus Christ was not a reformer in the usual and ordinary acceptation of that term. He lived when the greatest despotism that the world has ever known ruled the habitable globe. Yet, the only recorded statement of anything He said with reference to the Roman Empire was, "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's." Slavery had reached the very depths of degradation, and yet His great apostle advised a runaway slave to return to his master. The Christ was not engaged in repealing bad laws, nor in providing criminal punishments for the violators of good ones.

Jesus Christ was more than a reformer. He was a regenerator. The Church is to stand as the representative of the Kingdom of God on earth, and "except ye be born again, ye cannot enter into the Kingdom." He brooded over Jerusalem as a hen broods over her chickens, and yet He never strove to make bad Jerusalem appear to be good Jerusalem. He was wiser, because He was divine, than we are. He sought to teach men that God was their Father; that He had come to save them from their transgressions, and that no man could approximate unto good citizenship or hope to enter into His Kingdom unless he had an abiding faith in Him as the Mediator and Redeemer of mankind, despite the weakness, frailties, follies and sins of human nature.

It may be that there is no lessening of faith upon the part of the people, but that it is only a lessened knowledge. It is true that the average of knowledge among all the people with reference to the vital principles of our religious faith is not as great as it was in the days of our fathers.

It seems impossible to organize any good movement that it does not have its bad feature. When Robert Raikes started his Sabbath school, a little over a century ago, he did not have in mind the releasing of parents from their obligations to train up their children in the nurture and admonition of the Lord. Busied by many things, intensely earnest in the affairs of this world; pushing and jostling to make money, not particularly for money's sake, but for the good and pleasure that may



HON. THOS. R. MARSHALL.

be gotten out of it, too few parents now have time to consider that their children are immortal souls, who must be taught the way of regeneration. As a result, family ties, so strong in the past, are loosened in the present day; parental responsibility rests not so heavily, and the average father and mother think they have done well if they persuade the boy up to fourteen and the girl up to sixteen to take a hop, skip and jump through the

Holy Scriptures as disclosed in the Sabbath schools of to-day.

During four years of official life, scores of sad-eyed mothers have found their way into my presence begging for executive clemency for wayward sons and daughters. It has rarely happened that one of them has failed to say in the midst of her sobs, "What have I done that God should punish me so?" and coward that I have been, I have never had the courage to say to any one of these broken-hearted women what ought to be said to every father and mother in the land: "It is not what you did for which God is punishing you; it is for what you did not do that you are being punished."

It will not do for us to assume in this land of liberty that there is no such thing as authority. Sooner or later, peaceably or forcibly, all men find themselves to be under authority. If the parents will not take the time to lay down fixed rules of life and teach the higher law of living in the home, then the school and Sabbath school must endeavor to teach this law, and if they fail, sooner or later, the strong hand of the State or the still stronger hand of public condemnation reveals that none is above law and authority. The Sabbath school as devised by Robert Raikes was a good thing. It is yet a good thing for all the unfortunates who are not the children of Christian homes. Its only evil is traceable to the tendency of the Christian father and mother to shirk responsibility.

If I remember aright, the Shorter Catechism defines sin as any want of conformity unto, or transgression of, the law of God. The Church was a divinely appointed institution, to proclaim the necessity of regeneration and an honest endeavor to be obedient unto the law of God. I do not wish to criticise, but I do want you to look around and see whether

the Church is not more and more becoming an ethical society, interested in the uplift of humanity by good works and good laws, and in the preaching of propagandas against public evils which it dreams are immediately suppressed if general assemblies and congresses enact laws making such evils offenses. This I call symptomatic treatment. I do not deny that it affords some relief, but it does not go to the root. You may investigate, and should investigate, a thieving public official, and you should put him out of office for the protection of the public service. But by so doing, you have not added anything to the sum of the world's honesty. With like opportunity he will be a thief somewhere else. It is only when he is regenerated and comes to regard larceny not as a breach of faith nor as a violation of the civil law, but as a violation of the law of God, that the sum of human honesty has been increased, and I maintain that the State cannot do this thing. That is the work for which the Saviour of mankind set up His Church in this world.

Let me ask, are not men more and more picking out some particular evil of the day and devoting their entire time, energy and ability to the enactment of some law which will make that evil unlawful, and are they not shouting with joy when some general assembly enacts a statute to cover it? If there is a weakness in the church organization of to-day, that weakness springs from the fact that too many of the followers of the Nazarene are more interested in some particular phase of evil in civil life than they are in proclaiming the original sin of mankind and its only sure remedy—an undoubting, unqualified and everlasting hold upon the Gospel of the Galilean.

Murder may meet with retribution at

the hands of the State, but homicide ends when the murderer begins to love his brother-man. And it is only the Gospel proclaiming the brotherhood of mankind which can teach a man that there are more ways of committing murder than by pistol, bludgeon or poison. The manufacturer who stands a woman twelve hours a day for six days in the week in an unsanitary workshop cannot be convinced by the law of the land that he is murderous. If you will properly regenerate him, he will know it.

Upon the other hand, it is to be said to the glory of present day church organization that never has there been so practical a demonstration of the kindly thoughts and kindly deeds of the Saviour of mankind as at the present time. Men contribute to hospitals, to asylums, to charities of every kind, and the spirit of the Master as a mere sentiment is abroad in the land. The world is filled full of good works and good workers; of men and women who want things to be right; who are striving to have right laws; who are longing to do good and kindly things; but no man can go through life successfully upon a mere emotion. He is foolish who thinks to minister to a soul diseased by some sporadic deed of goodness. I do not care how much the prominent member of the church may give to missions and to charities; if I am convinced that he got the money from the blood and sweat and toil of his weak brothers and sisters, or if he made it by transgressions, legal under the law of the land, but unmoral under the law of God, he is not a Christian. Such men would better cease trying to bribe God by good works; they would much better seek His forgiveness, and, Zacchaeus-like, try to straighten the past. I would not have the Church go back to the stern, ascetic, controver-

sial days. I would have no time wasted in determining whether hell is a place or a condition. With due deference to my fellow-Calvinists, I would waste no time in trying to find out whether the Greek particle "en" meant "to" or "into."

Christian unity cannot be established so long as we quarrel over the non-essentials of our faith. We may have perfect unity and not have Christian efficiency, but Christian unity is only valuable as it may produce efficiency. In the multitude of our good works of recent years, I fear the home, the Sabbath school and the Church itself have all failed to impress upon the individual man the great and vital necessity for the Church. To my mind, the Church is God's divinely appointed place, where a thoughtful man at any stage of his life, sitting down like a bookkeeper and opening a debit and credit account with himself of all his thoughts and words and deeds, of all his acts omitted and committed, will inevitably find himself a bankrupt; where, if it be left with himself to judge himself in the forum of his own conscience, he will be compelled to convict and sentence himself. This sacred place was created that man, having reached a conclusion as to his condition, may find an avenue of escape. And once he knows something about what the Church stands for, the opportunities for escape are measurably increased. It is also a divinely appointed place where a man, after the hard and bitter contests of life, with their sickening and sinful experiences, may return as unto a hospital, and have wine and oil poured into his wounds.

I do not think that we would be harmed if denominationalism were a bit stronger than it is at the present time. I think there is a *noblesse oblige* of re-

ligion as there is of patriotism. The six hundred made the charge at Balaklava, not because of hope of success, but England expected every man to do his duty. Men daily do things they do not want to do, because the obligations of society or of business require it of them. The fine things of life are done in this spirit. I regret that parents in the same family affiliate with different church organizations, that their children go to different Sabbath schools, that young people join church societies regardless of their parents' views. In the multitude of good works, there has been a lessening of that fine sentiment upon which the visible church was first founded—that sentiment which produced a family of Christians. We were originally interested not only in the preaching of the gospel and the paying of the pastor's salary, but also in the material welfare of each other. There was no such thing as charity, except the charity men love. Giving within the church was not giving as charitable organizations in the world now give. It was more like giving Christmas or birthday presents. The shifting of this responsibility in the way of good works upon the State and civic organizations has tended to loosen that bond of brotherly love which ought to bind all those who are affiliated with any church organization.

No one will ever be able to convince me that the church is not a divinely appointed organization upon earth; that it is not a hospital wherein men and women are to be re-born, not once, but at least once a week, and soon, I hope, once each day; re-born to a knowledge of their need of dependency and reliance upon a higher power; re-born to a faith that if they will grip the Unseen, the Eternal, and trust Him in every hour of sunshine and in every moment of

despair, that not by might and by power, but by the Spirit of the Living God, out of weakness shall come strength, and out of evil shall arise good, and that sometime, somewhere, somehow, the new-born soul, stripped of the sins of life, shall rise in newer and a brighter life in the perfection of beauty and of holiness.

The Kingdom of God was to be in the earth and not of it. I hope soon all church organizations will make it their exclusive mission to preach the Gospel of Jesus Christ and to reach the conclusion that the world is to be regenerated by regenerated men and women, and not by regenerated laws and ordinances. The value and efficiency of a young people's organization must essentially depend upon the zeal and fervor of the church from which it springs. If its minister can draw more inspiration from a Titanic disaster than from the Cross of Calvary, the church will be a very beautiful literary society whose Saturday evening hops are largely attended, but so wearying as to keep the members from church until some fresh horror has furnished the pastor with a text upon which to preach. If, however, the organization springs from the church whose pastor has the spirit of John Knox when he cried, "Give me Scotland or I die." who is not brooding over laws and ordinances and constitutions, but over the ruined and needy condition of men, who is not taking men in a mass, but who is taking them one by one and bearing them to the throne of God, then that organization will be strong not only in the good works of this life, but in the faith which it has in the ultimate triumph of the Gospel of Christ. And after all, it is faith that not only moves the world, but does the world's business. The financial affairs

of this country are not based upon the money, stocks, bonds and mortgages of the men engaged in finance, but upon the faith men have in each other; the social life of the world runs upon faith; our political life depends upon the faith of the people in those whom they put in power; and the real life of the people depends on their faith in Almighty God.

It should be the business of a young people's society to get a firm hold not only upon the good works of life, but also upon the vital principles of our religion. The members should grapple them to their hearts as with hooks of steel and set them as jewels in the coronets of their lives. They should understand that there cannot be much faith in any person or anything about which we know nothing. The pendulum of good works has swung us too far away from God. Some of us treat Him with utter indifference as though He did not exist. Some of us have exalted His goodness and mercy until we treat Him as though He were a next-door neighbor with whom we have no social relations, but whom we trust will send flowers at our funerals. I hope that I may not be considered a mere carping critic. I am sure I am not an iconoclast. I do not want to tear down one good thing from being accomplished, but I would like to have every single church organization in America and every young people's society connected therewith, to understand that there are certain truths of religion which no man is wise not to learn and which every man is foolish to neglect.

It is surely possible to continue good works in society and to add in all our church organizations a greater desire for knowledge and information upon these vital truths. The church anywhere that is being deserted is being de-

serted because its various organizations are not appealing to the one vital need of every sentient human being, a need which may not be everywhere and always present, but which is sometimes and somewhere surely present—a feeling by a man that he cannot bear the burdens of life alone, that he must rest his faith and hope upon the Unseen and the Eternal. When that feeling comes, a man wants some place in which some person may tell him how to grasp and hold securely in his hand the one great fact of human history—the sacrifice upon the Cross of Calvary.

Churches and church organizations ought always to have their lamps trimmed and burning that there may be no night so dark that one who wants to find his way may not be enabled to grasp the flickering torch of faith in the sacrifice of the Sinless One. And these lamps will only burn brightly when all of us not only know, but believe that all the law and all the prophets found their fulfillment in that Cross which the Man of Sorrows bore in weariness along the Via Dolorosa.

I close with a quotation from one of the most distinguished sociologists of modern times: "For more than three hundred years the Anglo-Saxon world was under a spell of a certain Frenchman known as John Calvin. He furnished for the world what all men will agree was a difficult, and some men will assert was a devilish, creed. The burden of original sin and total depravity made man tremble lest perchance he fall into the hands of an angry God. It was a gloomy faith, but at any rate it was rooted in righteousness. It bade the sinner fear God and not man, and it nurtured some of the most sturdy men and women this world has ever seen. Not without cost have we thrown off

the creed, banished hell, and learned to breathe a little more easily.”



“During the years I was at work in the slums of Southeast London,” writes Philip I. Roberts, “the following examples of a simple faith came to my knowledge. A poor little slum child of about eleven developed a malady which demanded an instant operation. He was taken to Guy’s Hospital, where the great doctor who examined him had to tell him that there was just a fighting chance for his life.

“The seats of the operating theater, rising tier above tier, like the gallery of a church, were filled with long rows of students who had come to witness the greatest surgeon of his time use the knife. The little patient was brought in, and, during some preliminaries, placed in a cushioned chair. Looking round at the great throng of men, he said, timidly to one of the assistant doctors: ‘Please, sir, I should be very glad if one of you gentlemen would say just a little prayer for me.’

“There was a profound silence. Nobody moved, so the little slum child knelt down and said: ‘Dear Jesus, I’m only a poor, weak, little lad, but, please, I’d like to live. So, dear Jesus, please help this kind gentleman, so that he shall do his work right. Amen.’ Having said that, the boy climbed on the table and lay back with a smile lighting up his face.

“The great surgeon stood at the head of the table, fully aware that he was about to perform an operation that would test his skill to the utmost. For a moment or so he was visibly agitated. The students exchanged glances. Never had they seen their chief unnerved before, and this condition now augured but ill for the life of the waif. Yet as he looked on the still moving lips of the prostrate boy, a great calm stole over the doctor. He commenced to operate, and immediately realized that the slum child’s prayer was being answered. Coolness of head, steadiness of hand, and delicacy of touch all came as they were needed, to the skillful surgeon.

“Next morning the surgeon stood in the ward by the bedside of his little patient. Taking his hand, he said, ‘Well, Tommy, Jesus heard your prayer yesterday.’ A confident smile lit up the boy’s face as he answered, ‘I knew He would.’ Then his features clouded over, and he said, ‘You were very good to me, too, doctor. And I have nothing to give—nothing at all.’ Then a happy thought came to him, and his face lit up again, and he whispered, ‘But I can keep on praying to Jesus for you, can’t I?’ A great lump came into the doctor’s throat. ‘That you can,’ he answered huskily, ‘and that will be better than any sort of money, for God knows I need the prayers of one like you!’”—*The Christian Herald*.



The times demand that Christian people should take a stand. If we are to be built up on our most holy faith (Jude 20), then we must see to it that we “continue in the faith grounded and settled.” (Col. 1, 23). On all hands, attempts are being made to move believers away from the hope of the gospel. Strange to say, the very means that should strengthen faith are to-day employed to weaken it. “Beloved, believe not every spirit.” There is absolutely no reason that leadership in spiritual matters should be conceded to men whose qualifications are merely intellectual, or mainly so.—*The Christian Standard, London*.

NEWS OF THE CHURCHES.

ABROAD.

Asia Minor, Mersina.—A letter of February 17, 1913, from Rev. A. J. McFarland contains items of special interest:

We are glad to report our circle in fair health and the work going along with some evidences of the Spirit's co-operation. Our tithe campaign has succeeded beyond all our expectations until we can say that practically all the congregation here and some adherents also are pledged to this plan of giving, and the result is manifest also in the increased contributions. Our native finance committee met last week and distributed the amount on hand, ordering five liras (\$22) to each of the following: Red Cross, Indian Mission, China Mission, Mersina schools, village schools, and the balance, about \$6, to the poor; total, \$115. Besides this, a special contribution was made during the year for church repair amounting to about \$80. The tithe of the missionaries does not enter into these contributions to any appreciable extent, as they distribute through other channels. It is hardly necessary to say the missionaries all tithe. One can hardly conceive of a missionary who didn't.

The weather has been rather stormy the last few days, and we are wondering how the travelers are faring. Both parties should be near Naples now.

Bruce Willson is having his turn at the measles now, but seems to be having no special trouble with them.



Rev. A. J. McFarland writes as follows under date of Jan. 30, 1913:

Your kind and very welcome letter of

December 24 was received not long since. It is hard to express our full appreciation of the interest you take in us, as indicated by these friendly letters. It brings home to us our delinquency in not keeping you more fully informed of affairs here.

We are glad to report some encouraging features manifesting themselves recently. Our Tarsus evangelist is quite optimistic by nature, so we take what he says with some allowance, but our information is not from him alone, but there are unmistakable signs of an awakening among the Ansairiyeh. This seems to be one of the wholesome fruits of the recent wars with Italy and the Balkans, demonstrating that the glory has departed from Islam. Our Tarsus school has doubled in attendance, the increase largely from the Ansairiyeh. In his conversations with them in the Reading Room and in their homes, there is manifest a spirit of inquiry unknown previously, as I have witnessed also when visiting with the evangelist. Several times questions have been sent down for us to answer which the evangelist either could not answer satisfactorily or which the questioner wished us especially to answer. One young man of this sect was baptized at our recent communion, and another was received on a kind of probation, with the expectation that he will be baptized at the next communion. Both are from the more influential families of the sect.

We have been encouraged also by the responses which our Mersina members have made to our efforts to secure their increased co-operation in the work, especially in a financial way. The weekly col-

lections are showing a marked improvement, and eighteen of them have signed a pledge to give the tithe of their small incomes to the Lord. This is about two-thirds of the resident members, and we are hoping to secure the signatures of others also. These pledges were signed without personal solicitation from us, and as a result of pulpit instruction and appeal only. For these evidences of the working of the Spirit, we are truly grateful.

The health of the Mission is good at present. Miss Sterrett seems to gain steadily, and carries on her work much as usual. There have been several cases of measles in the schools, both here and at Tarsus, but not sufficient to interfere seriously with the work.

There has been no evidence of much uneasiness due to the war except as I mentioned in my last letter, at the time of the Moslem feast of Korban.

The U. S. Cruiser *Montana*, Captain Fletcher, made us a very welcome call before going to Beirut. We have had visits from French and English and German warships also. A German remained in the harbor several weeks.

We expect to say *bon voyage* to Dr. Peoples and family on Saturday of next week, February 8. We are glad to hear the new missionaries are coming, notwithstanding the postponement of brother Edgar's return.

Cyprus, Nicosia.—We are glad to be able to give our readers so encouraging a letter from Dr. C. McCarroll:

It is with a certain degree of satisfaction that I write to you to-night, as there are a few items that will be of interest to you. The condition of the work in Nicosia during the fall and winter has been quite encouraging, and on last Sabbath, when we observed the

Lord's Supper, we had an accession of nine. In all there were twenty-one who sat down at the table of the Lord. On the same occasion there were six baptisms, two of them being infants, the others were all children of one family. Two of them were also received into membership on confession of their faith. This was a family of Armenians. Among those joining was Loigos, the Greek, of whom I wrote you in my last letter, and who has been persecuted by his relatives. However, he could not resist the pleadings of the Holy Spirit any longer, and he decided, come what would, to confess his Saviour before men, and one can see in his face that joy and peace which Christ alone can give. He says also that happiness fills his heart. Whether the people have learned of his action or not, I cannot say, but there have been no demonstrations against him or additional persecutions up to the present time. Undoubtedly there will be plenty of times when his faith will be put to the test, and we must pray for him that he may be given strength to stand fast.

Another of those who partook of the Sacrament was one who had been suspended and was out of fellowship for about four years, but at this time was restored to fellowship. There are two or three others who are deeply interested whom we expect to unite with us perhaps at next Communion. I think you will agree with me in feeling that the good hand of our God is upon us, and that we have reason to feel encouraged with the progress of the work. The attendance on the clinics has fallen off quite a bit this month, as there is much less malaria at present, still we are kept quite busy with pneumonia cases; one poor fellow died to-day, as he was treated by another doctor, and I

was called after it became hopeless. Last week we enjoyed a visit from the American contingent from Larnaca. We are all well and do not seem to have suf-

fered so far from remaining on the plains and working through the heat all last summer.

AT HOME.

Kansas, Sterling.—The L. M. S., of Sterling, Kans., R. P. Congregation has again been admonished of the uncertainties of life and the certainties of death in the sudden removal of one of our members, Mrs. Sadie Patton. It is well to consider that which we may learn; to be stimulated to be ever ready for the summons to come up higher.

We wish to place on record our appreciation of her helpfulness. Being one of the early members of our society, when numbers were few and life a struggle in a new country, she was ever ready to do her part in the work, and later in life, though left with a family of small children, her interest never abated, and she could always be depended on to be present and helping when health permitted.

We commend the five children left without father or mother to Him who is the orphan's stay, and extend our deepest sympathy to them and the aged father and only surviving sister.

MRS. EMILY HUMPHREYS,
MRS. LILLIE EDGAR,
MRS. CLARA McCREA.

Ohio, New Concord.—The Ladies' Missionary Society of New Concord, O., record with sorrow the death of their oldest member, Mrs. Jane Dew, who was called to her reward Nov. 11, 1912, in her ninety-sixth year. For several years she had not been able to attend our meetings, but she was always interested in all our work and always willing to help what she could.

We as a society extend our sympathies to her two daughters and their families. "Blessed are the dead who die in the Lord."

MRS. TAYLOR,
RUE GEORGE,
Committee.

Kansas, Olathe.—Our society has held eleven meetings during the year, with an average attendance of sixteen. One of our number was called to her heavenly home and two of our number have moved to other fields of labor during the year.

A box of clothing was sent to our Indian Mission in the fore part of the year; the latter part of the year a box was sent to our Southern Mission. Several quilts and comfortables were made during the year.

We have enjoyed having a pastor for the last six months, who is not only himself deeply interested in Mission work, but has quickened and increased our interest.

TREASURER'S REPORT.

Receipts.

Amount in treasury.....	\$2.47
Monthly dues	45.85
Donations	29.60
Proceeds of sale	36.39
One quilt sold.....	2.25
Value of box sent to Indian Mission.	15.00
Value of box sent to So. Mission....	50.00
	—————
	\$181.56

Disbursements.

Mrs. Dozier	\$12.00
-------------------	---------

Mr. Threewit	10.00
Aged People's Home.....	10.00
Southern Mission	25.00
Paid freight	4.00
Material for boxes and quilts....	15.42
Social Union	1.65
Value of box sent to Indian Mission.	15.00
Value of box sent to So. Mission...	50.00
	—————
	\$143.07
Balance on hand	\$38.49

bers, Miss Susan Wilson, who was promoted to higher service, February 27, 1913.

An active life of service for the Master has closed, but we are confident that her quiet influence for good will go on.

Miss Wilson was our efficient treasurer for many years, a liberal contributor to all the schemes of the church, and a faithful attendant at all of our meetings.

To her family we tender our heartfelt sympathy, and may the God of all comfort heal their sorrowing hearts.

ORILLA HOLMES,
JENNIE M. HENDERSON,
Committee.

New York, Newburg.—The Women's Missionary Society of the First Reformed Presbyterian Church of Newburg, N. Y., desire to place on record their tribute of love and respect for one of their mem-



On a beautiful, bright Sabbath morning in October there lay anchored in our harbor the greatest American fleet ever assembled. There were over one hundred and twenty vessels of all kinds, and they seemed to be fully equipped with weapons, but there was one weapon that they still needed. At about 9 o'clock in the morning a band of one hundred and fifteen volunteer workers, who were secured by Dr. Smith, of the Evangelistic Committee, boarded thirty-two of the battleships. Each person carried a bundle of Gospels donated by the New York Bible Society, and each sailor who wanted a Book was presented with a copy.

When the ships sailed away, the sailors carried a new weapon—"the sword of the Spirit, which is the word of God."

The Admiral had given permission to the Christian workers to board the vessels, and they were received with great courtesy by the officers and crew. These books will be carried by those who received them into many ports, and we hope that many lives may be saved from spiritual shipwreck by the gift of the New York Bible Society to these men who sail the seas.

The New York Bible Society is doing a great work among the immigrants and sailors, and among all nationalities in our city. This is at once both home missionary work and foreign missionary work right at our doors.—*New York Bible Society.*



When one-half of the Sabbath is given to pleasure—religion is not likely to share much of the other half.—*Sir Walter Scott.*



It is a belief in the Bible, the fruits of deep meditation, which has served me as the guide of my moral and literary life. I have found it a capital, safely invested, and richly productive of interest.—*Goethe.*



President Schurman, of Cornell, says: "No man can be wholly uneducated who really knows the Bible."

MONOGRAPHS.

MYSTERIOUS PROVIDENCES IN MISSIONS.

Some providences can be explained; some cannot. It has been computed that in the first century of the Christian era, one million followers of Christ were put to death. In the second century, another million were martyred. In the third century, it is estimated that a like number died under the tortures of superstition. Eighty-seven thousand people assembled in the Coliseum at Rome to see the Christians given to the lions. The ruins of that great Coliseum stand to this day as a tombstone, marking the place of such fury against God. At St. Bartholomew's massacre, 70,000 Christians were killed. As you look at the slaughter of the saints in Holland, in England, in Scotland; at the horrors of the Spanish inquisition; at the distresses endured in all the New Testament era by the followers of Christ, you are confronted by providences hard to understand. "In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

SLOW PROGRESS OF TRUTH.

Why is it? God gave the Gospel message. He commanded His people to carry it to every nation, people and tongue. Here is a great duty. To carry the Gospel to all people is no small matter. It is a tremendous work. But the command is insistent—"Go!" Continents were to be explored. Seas were to be crossed. Jungles were to be penetrated. Lands of burning heat and of severest cold were to be reached. "Go!" is the command. The most downtrodden and barbarous peoples, as well as the most civilized and enlightened,

were to know of Christ. And God promised to be with His people in doing this work: "Lo, I am with you always, even unto the end of the world."

This is one side. Here is the other, and it is perplexing. Hindrances to this commanded work are all the while arising, and serious hindrances which retard, sometimes jeopardize the work. Demas forsook Paul. Alexander the coppersmith did him much evil, for he greatly withstood the message. Workers have been called to their reward when, from a human point of view, they could not be spared. How difficult, at first, to get on without Dr. David Metheny in the Tarsus field; Drs. Beattie and Dodds in the Latakia field. How can you explain the providence which called home John Williams, the Erromanga martyr? Or Bishop Hannington, in Africa? Or the graves in Tak Hing compound? These are mysterious providences.

LANDS STILL IN DARKNESS.

Why does the light of the gospel make such slow progress? Work, in some places, has been going on for generations, and hard work, too, with good equipment. Mission work has been going on in Jerusalem for a long time, with only a few seeking Christ. Furthermore, lands that at one time were under the influence of the Gospel have gone back—as the dog to his vomit, and as the sow that was washed to her wallowing in the mire. Samaria received the word, "and there was joy in that city." Where is Samaria to-day? Antioch received the word, and had a strong Christian community. What became of it? The Epistles to the Seven Churches testify to God's special in-

terest in those Christian congregations in Asia Minor. What became of them? For there is not a shred of them to be found. Greece was dotted with churches. To-day the missionary is not allowed to work in Greece. Wherever the Latin and Greek churches hold sway, the missionary would not be allowed to preach the Gospel if said churches could help it, and they try to help it.

PERPLEXING PROVIDENCES.

On every side there are perplexing providences, hard to be understood. Why are so many and so serious hindrances allowed to obstruct the way to the speedy evangelization of the world? Why? It is not for us to know. "The secret things belong to the Lord our God." But there are several lessons which can be learned:

1. One of trust in our Heavenly Father's wisdom. By such experiences the Church learns to trust her Divine Head. She does not know which shall be successful; whether this or that. She enters a nation, sitting in darkness, feeling assured that she is following the Lord's will. But she cannot know if the work will be successful. She must work on in faith. The discipline that teaches the Church to trust her Head is of immense value. We hold on to Omnipotence where, under other conditions, we might lean on human strength. "What time I am afraid, I will trust in thee."

2. Exaggerated notions and prognostications are repressed. Men plan their business and determine when such a work shall be completed. A great skyscraper is "to be ready for occupancy" at such a time. Maybe old buildings still occupy the site, when the future date is set. Sometimes this tendency to set dates is carried over into God's work

and usually to man's confusion. The difficulty with such method is, it appears to set bounds to the Almighty, and inferentially suggests that He should do His part. It is like setting apart a field for God. If it produces, well; God gets His pay. If not, He has nobody but Himself to blame. It is better not to say what we are going to do; but do our duty, to the limit of our ability all the time. We need to get rid of prognostications in mission work. We must learn our place—to work to our utmost capacity, remembering that "Paul may plant, and Apollos water; but God giveth the increase."

3. We must wait for explanation of perplexing and mysterious providences in mission work. Why this useful worker, in full strength, is removed; why the work progresses so slowly; why peoples and lands, once under Gospel light, have reverted to darkness; why, after so long centuries, such vast regions, domains, nations, peoples, tribes, still sit in the night of superstition, and fanatically serve their man-made gods; why, when the messenger of God arrives, he is met with a club, instead of the welcome hand! These are providences hard to understand. But "the Lord is righteous in all His ways." What trust! What cutting down of pride! What patient waiting are involved in mysterious providences in mission work!

F. M. FOSTER.

New York City.

OUR WORK IN TURKEY.

When the revolution of 1908 gave to Turkey a constitutional government, it looked as if a new lease of life had been granted to this decaying monarchy; but a failure to profit by the lessons of the past, and seize the golden opportunity then presented to improve the condition

of the various races over which she held sway, has resulted in a series of the most serious reverses in all her history.

Scarcely had one war been concluded with the loss of the last of her provinces on the southern Mediterranean coast, until an invading host from the north and west was laying waste her country, besieging her cities, and scattering her all but invincible armies in an ignoble rout; a feat that all the world beheld with wonder.

What is to be the outcome, it is too early to predict. But one thing we know. He that reigns in heaven and controls the powers of the world is accomplishing His purposes. In what way, we may not yet be able to see; but those purposes are nearer and still nearer drawing toward their ultimate completion.

The power that so strenuously exerted every effort possible to prevent the growth of the Kingdom, to hinder the sowing of the good seed, has worked mightily in the past, and will yet work in the future, but with ever weakening force, as the process of disintegration goes on.

It has required faith, in many of the dark days of the past, to look beyond the present triumphs of the powers of darkness, and to believe that they were only temporary; to believe that "God within the shadows was keeping watch above His own," and that a brighter day would ere long dawn. There may yet be days of reverses that may try the souls of those that wait the coming of the dawn; but we do not need a prophet's vision to see that it is coming. The only question for us is, Will it find us waiting, watching, or—sleeping?

It is a natural desire, a laudable ambition, one which every enthusiast must ever feel, whatever be his work, to wish to see results. But oftentimes, in spite of our most earnest longings, we, like

David, are only permitted to assist in gathering the material from which some chosen Solomon who comes after us may build a temple in which the glory of the eternal shall abide.

For more than fifty years the missionaries and their native associates and helpers have been going up and down among the people of this field, preaching and teaching the Word, and healing the sick, and in many other ways seeking to influence those with whom their lives have come in contact. Much seed has been sown; but alas, the results have been meager; much of the seed has apparently never germinated; much that gave some promise of growth has been destroyed or plucked up by the enemy; but some of it has grown—has put forth branches—and has borne fruit to the glory of the Name.

The workers have met with constant opposition. In comparison with what they had hoped for, they have accomplished but little; but we cannot always compute results by what is evident to our senses. Had we the power to draw back the veil that hides heart secrets, no doubt we would see a vision that would fill us with amazement. A vision that would rebuke our weak faith, that would show us the secret workings of the truth upon hearts that we had believed to be untouched.

As in the building of a great house, there is much necessary work that lies deep hidden from men's sight, and which by the casual observer is never taken into account, so the regenerative forces that make for the spiritual uplift of an individual, or a people, are often exerting their silent influences in hearts where we least expect it, and although we may never see the fruitage, yet the lesson to us is that we are to "Sow beside all waters." "For we know not which shall prosper, this or that."

The year now closing has been a change-ful, trying and disastrous one to this land. War and pestilence have wrought havoc in many parts of it, but we trust that there may arise from the ashes of the dead past a spirit of willingness to learn the lesson that alone can give the wisdom needed, and open up to its people the fountain of true greatness.

We have not been able to extend the work, but no curtailment has been made. The Word is being preached, the Bible read to the people, and in the twelve schools, exclusive of those in Latakia, from two to three hundred children are being taught truths that will influence, if they do not revolutionize, their lives; the sick and the needy are receiving the help and the care they never could have known, had not the genius of Christianity stretched forth to them a helping hand.

But with all this, the darkness is still dense and appalling; the enemies of the truth are legion. May the day of the Lord's power come speedily; that time when "the Spirit of the Lord" shall clothe Himself with men as He once did with Gideon. Then will the darkness be dispelled; then will the sun of righteousness arise upon a sin-cursed world and transform its sorrow and its woe into joy and rejoicing. Education will not do this; the preaching of the gospel will not do it; the healing of the sick will not; these are only means to an end, necessary means—means that we have the very highest warrant for using, but they are only means. It is "not by might nor by power, but by My Spirit, saith the Lord of Hosts," that this great change will come.

Omnipotence must guide the hand, teach wisdom to the heart, and give efficiency to the work. We cannot think too lightly of ourselves, nor prize too highly the promised power. Is the Church seek-

ing earnestly, unitedly, this power for its workers everywhere? J. M. B.

LEAVES \$4,500,000 TO SPREAD GOSPEL.

Probably the largest bequest ever made to spread the Gospel among the heathen is disclosed in an appraisal transmitted recently to the Surrogate's Court of the estate of Robert Arthington, late of Teignmouth, Devon County, England. Although the value of the entire estate, real and personal, is not given, the personalty alone is appraised at \$4,593,043.10, and it is estimated that the value of the realty is at least \$500,000. The residuary estate, which is left entirely to two London missionary societies, amounts to about \$4,500,000.

After specific bequests to charitable institutions and friends totaling less than \$50,000, the will directs that one-tenth of the estate be divided among first cousins and their children.

The remaining nine-tenths is divided into two shares of five-ninths and four-ninths, which the Baptist Missionary Society and the London Missionary Society receive respectively. The amount to the former society is \$2,500,000 and the share of the latter is \$2,000,000.

Regarding the disposition of the money left to the missionary societies, the will specifies that the shares shall be vested in committees of nine persons each, to hold them in trust and to apply the capital and income in their uncontrolled discretion "for the purpose of spreading the knowledge of God's word among the heathen." The will directs that if practicable, the money shall be used for the purpose of "giving to every tribe of mankind that has them not and which speaks a language distinct from all others, accurate and faithful copies of at least the Gospel of St. John and the Gospel of St. Luke, together with the book of the Acts of the Apostles,

printed in the language of that tribe.”

The will further prescribes that at least ten or twelve persons of each tribe be taught how to read, and “in some cases perhaps one tribe of people, some of whom know how to read and have printed Gospels, may be urged to evangelize some other tribe or tribes, and may teach them to read.” “It is my wish.” Mr. Arthington continues, “that everywhere in all Africa, in South America, in Central America, in Asia, in the South Sea Islands, and in the Indian Archipelago, all tribes and great populations destitute of the said Gospels in print should by some means be reached promptly, the actual heathen first, and put in possession of the Gospels.”

Mr. Arthington does not provide in his will for the teaching of the Bible

to the Mohammedan populations, for, he explains, he desires that the Mohammedans everywhere should be left to the various Bible agencies.

“An early or first labor of love,” the will enjoins, “should be to map out the world in its parts unreached by Holy Scripture, and to supply such parts with printed copies of at least the books of St. John and St. Luke and the Acts of the Apostles.”

Of the \$4,593,043.10 personalty, \$139,387.50 is taxable in New York State. Included in this are 1,000 shares of the New York Central, appraised at \$128,250, and 330 shares of Erie Railroad preferred, \$11,137.50. There is no realty enumerated in the appraisal, but the will speaks of lands in South America and there is also real property in England.—*New York Times*.



It is one of the most helpful features of present-day Christianity that men are becoming sensible that they are not mere individuals, but are members of a society, and that they must bear the shame of the existing condition of things in society. Intelligent Christian men now feel that the saving of their own souls is not enough, and that they cannot with complacency rest satisfied with their own happy condition and prospects if the society to which they belong is in a state of degradation and misery.

It is by the growth of this sympathetic shame that reformation on a great scale will be brought about. “It is by men learning to see in all misery and vice their own share of guilt, that society will gradually be leavened.” To those who cannot own their connection with their fellow men in any such sense, to those who are quite satisfied if they themselves are comfortable, I do not know what can be said. They break themselves off from the social body and accept the fate of the amputated limb.—*Marcus Dods*.



God bases His rewards not on conspicuousness of service, but on fidelity to opportunity.—*G. Campbell Morgan, D.D.*



The face is made every day by its morning prayer, and by its morning look out of windows which open upon heaven.—*Joseph Parker*.



Of all earthly music, that which reaches farthest into heaven is the beating of a loving heart.—*Beecher*.

WOMEN'S DEPARTMENT.

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson.

MISSION STUDY.

CONDUCTED BY MRS. MARY E. METHENY.

TEXT BOOK: MORMONISM, THE ISLAM OF AMERICA.

CHAPTER II.

Chapter second treats of the "Sacred Books of the Mormons" and gives an insight into the character of Smith, as shown in his clumsy efforts at deception in regard to the manner in which he received the book.

We note the parallels between the character of Mohammed and that of Smith, and also some differences. The balance is rather in favor of Mohammed. Both were poor and illiterate, and both claimed to have seen visions and received revelations in their youth. But it does not appear that the founder of Islam was guilty of the vices which mar the record of Smith. The first converts of both were the members of their own families.

Each claimed to have received his scripture by divine revelation. Mohammed's tale is the more dignified. He claimed that the Koran was dictated to him by the angel Gabriel. Smith's stories varied. To one he gave one account; to another a different one.

In one particular the revelations were dissimilar; the Koran was not all given at one time, but part at one time and parts at others, and these were taken down by a scribe on scraps of paper, as dictated by the prophet. Smith's revelation was complete when he found it, but had to be translated into English.

Both books are a strange medley of extracts from, or imitations of, the Bible,

and senseless jargon. When compared with the Bible, who can doubt which of the three is of divine origin? Compare the directions given Noah for the building of the Ark, and the story of Jared's barges, in which the Lamanites are said to have come to America. They were built "according to the instruction of the Lord, and the bottom, sides, ends and doors were tight like a dish, and the length thereof was the length of a tree." How definite!

We may analyze the sacred books as follows:

- I. The Book of Mormon.
 1. Stories of its discovery.
 - a His own story.
 - b His mother's.
 - c Hussey's and Ingersoll's.
 2. Translators of the book.
 - a Harris.
 - b Sidney Rigdon.
 - c Oliver Cowdry.
 3. Spalding's manuscript and its connection with the Book of Mormon.
 4. The three and the eight witnesses and their testimony.
 5. The contents of the book.
 - a Its historical claims.
 - b Its literary style.
 - c Its self-contradictions.
- II. Book of Doctrine and Covenants.
 1. Its contents.
 2. Those to whom it was given.
- III. The Pearl of Great Price.
 1. Its contents.
 - a Books of Moses and Abraham.
 - b An inspired translation of a small part of Matthew.

- c* Part of Smith's autobiography.
d Articles of faith of the Mormon Church.

JUNIOR DEPARTMENT.

OUR SYRIAN MISSION.

SUBJECT: JOHN 6, 5-11.

References: John 6, 1-2; Matt. 14, 15-21; John 6, 12-14; John 6, 22-25; John 6, 26-29; John 6, 30-35.

Prayer: Our missionaries in Syria in these times of unrest, and for the Moham-medan people, that God will cause them to turn to Him.

Dear Juniors—

I am sure many of you do not know that in Pittsburgh and its vicinity there are about five thousand Syrian people; and that about two thousand of these are right in Pittsburgh. Neither do you know that Mr. Khouri, a convert of our Mission in Syria, is working here among his own people. He has a day school and a Sabbath school of about forty members. His work is under the care of Pittsburgh Presbytery, and so the women and children are going to help this work, too. A part of our thank-offering this year is for the Southern Mission, but we are going to share it with these dark-eyed little ones who have no one else to tell them of Jesus' love for little children.

We have so many things to be thankful for, and there is so much need that I hope you will not forget how much we owe to others.

Lovingly,
 ANNETTE G. WALLACE.

SYRIAN WORK IN PITTSBURGH.

I have been asked to write something for the OLIVE TREES concerning the work among the Syrians of Pittsburgh, which is now being carried on by the Pittsburgh Presbytery under the direction of its Syrian Commission.

For some time, and at different intervals, work has been carried on among these Syrian people by Mr. Anthony Khouri, our present missionary. Mr. Khouri originated the work himself, and had carried it on largely at his own expense and without remuneration until the Presbytery took up the work last fall. Some assistance had been given by the men's club of the Eighth Street Congregation, and some individual subscriptions outside of this had also been received. The work, however, seemed to be so important, and to be carried on with so much devotion and success, that the Presbytery at its meeting in Wilkinsburgh last fall decided to take it under its own care. A commission, consisting of a representative from each of the Pittsburgh congregations, was appointed to take charge of the work, and two hundred dollars was appropriated to make a beginning. Congregations were asked also to contribute more largely to the collection for the Presbytery's work, which is annually lifted on Thanksgiving day, so that the work might be carried on successfully. The new mission has not been well advertised in the various congregations, however, and the necessary contributions have been slow in coming, so that the commission is face to face with the need of funds. It is hoped that this article will do something toward letting the Church know of this important and interesting work, and so may result in increased support.

There are in Pittsburgh about two thousand Syrians. They are most thickly congregated in the district just east of the business part of the city. They are a class of foreigners, whose presence appeals especially to Covenanters, inasmuch as our most extensive foreign mission work is carried on among these people in their own land. The presence of so many of them here seems to bring our foreign mis-

sion work right to our own doors. Among these people Mr. Khouri labors very much as do our missionaries in Syria. Probably the larger part of his time he spends in visiting among them and discussing Christianity with them. A day school is held at which there is an attendance of from thirty to forty. A Sabbath school also is conducted, at which there is an attendance of about thirty. A prayer meeting on Wednesday evening is being started, at which Mr. Khouri will speak to the people directly on the gospel message. If Mr. Khouri were ordained we would call it preaching.

Mr. Khouri himself is a convert of our Syrian mission. He was born in a little village not far from Latakia. His grandfather, and his ancestors for generations back, were Greek Orthodox priests. Mr. Khouri himself was brought up a strict follower of that faith until he was seventeen years of age. At that time he came under the influence of the Mission in Syria, and especially through the prayerful and even tearful services of Miss Edgar, was led to accept Jesus Christ. After being educated in the Mission at Latakia, and teaching in it for seven years, he came to America. Since coming to this country he has spent four years at Geneva College, and also one year at the Medical School of the University of Pittsburgh. During this time, when he has been able to do so, Mr. Khouri has carried on work among his people in Pittsburgh; but not until the present time has the work been put on a solid basis. He now devotes all his time to the work. He is a young man of pleasing personality, deeply interested in his work, and anxious that it may succeed. He deserves the support of the Church.

Under the direction of the commission Mr. Khouri is to receive \$60 per month. This is not a large amount; but this sal-

ary, together with other expenses, small though they are, calls for about \$900 per year. The Pittsburgh Presbytery, with its twenty-six congregations and two thousand members, is well able to support the work; but it is necessary that something of what is being done may be known that the support may be secured. The interest of the members of the Presbytery, and indeed of the whole Church, is solicited for this new and interesting and promising work, and the commission is assured that the prayers and contributions of the Presbytery and of the Church will develop with their increasing interest.

M. M. PEARCE,
Chairman of Commission.

REFORMED PRESBYTERIAN INDUSTRIAL SCHOOL FOR GIRLS.

This is the name suggested by the women of the Pittsburgh Presbyterial for the building that has just been completed for the industrial training of our girls in the Southern Mission. This is a good name, a little long, but none too long to distinguish it. It is for girls, for the training of them industrially, to teach them to labor well with the hands. And "Reformed Presbyterian" stands for the character of the training to be given. Works as well as faith must have their stamp of distinction. Training for good, conservative, wholesome industry will be the training aimed at in these walls.

The building is worthy of a good name, for it is the verdict of those who see it that it is fine, and the best of its kind in this region of the Southland. The girls are proud of it and happy in the distinction of being able to work in it. And they succeed quite well in teasing the boys by boasting of their much finer building.

On the first floor is a good-sized kitchen, room for tables for a class of ten or twelve,

a large refrigerator, sink, a coal range and gas range, and then space to set a table for daily lunches at the recess period. Also on first floor is a store room in which to store supplies for the kitchen which are bought in wholesale quantities. Then adjoining it is a pantry. Off from the kitchen is a dining room, one of the finest we have ever seen for its size. It is the purpose of the head of the girls' industrial work to give to the girls here ideals and practical experience in making the eating place in the home what it ought to be. Last week a conference for information and inspiration was held in the church with the United Presbyterian workers from Wilcox County, and the girls served in their new dining room about fifty dinners to the delegates. All concerned seemed much pleased. In addition to the rooms mentioned on the first floor is a good-sized hall, from which stairs lead to the second floor. On the second floor there is a fitting room for the dress-makers, a store room for supplies for the sewing department, and a large room in which the work of this department is daily done. It includes in the way of furniture one large and a dozen and a half of smaller tables, on which to do cutting and sewing, from twelve to eighteen chairs and seven sewing machines. Here the girls gather in classes from ten to fifteen in number and are taught all kinds of sewing, from simplest stitching to medium fancy dressmaking.

There are at present about four hundred girls in Knox Academy, but not all of these are given the industrial work. In grades 1, annex and 2, they have simply paper folding, cutting and pasting in their rooms. From the third grade up through the High School, they have sewing, and from the fifth grade up through the High School, cooking. This means that out of the four hundred girls, there

are about two hundred in the sewing department and 110 in the cooking department. Heretofore both domestic science and sewing have been required of all the girls clear to the end of the High School course, but now only one of these industrial branches will be required after the High School is reached, and it will be largely optional with the pupil as to which it will be. To take both domestic science and sewing during the High School course makes too heavy a draft on the time for the good of the literary work. Girls frequently apply to take industrial work only, but none are permitted to do so, unless they have passed the eighth grade in school. They need at least this much school work as a preparation for industrial work.

The girls' industrial training is one of the pleasing and hopeful sides of the work the Church is doing among the Negroes. The race has for a long time been without homes, and one of its greatest needs is home builders. And we look to the hundreds of girls in our industrial department as an invaluable asset to the progress of their race in the years that are to come.

Carnegie said of Booker Washington, "He was the greatest climber that has yet appeared in human history." Many of our girls are climbing. We can see them coming up from the lowest levels of poverty; impoverished of means, ideals and virtue; going up to the integrity of womanhood and to the possession of efficiency for life's duties that may yet win for them heaven's richest blessing.

DEDICATION OF SELMA GIRLS' SCHOOL

The following account of the dedication of the R. P. Industrial School for Girls at Selma is from a letter to the Central Board by Rev. W. J. Sanderson:

On yesterday (February 13) we had

the dedicatory services for the new building. We had addresses from representatives of different schools in the community on the topics, "Girls' Industrial Training and the Home," "Girls' Industrial Training and Economy" and "Industrial Training and Race Progress."

Rev. G. M. Elliot was present and spoke also. Had a full chapel of parents and patrons. The addresses were good and much was said to show the deep gratitude on the part of the colored people toward the women of Pittsburgh Presbytery for this splendid and appropriate gift. The services were most helpful and inspiring. After the exercises were over, the people surveyed the new building and declared it fine, and some were heard to say, "If our girls don't do better with this equipment to help them, the responsibility is with them."

It was a delightful day to all interested ones here when we could dedicate such a building to the cause for which we are laboring in this field.

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Early in 1819, while waiting to see a patient, a young physician in New York took up and read a tract on missions which lay in the room where he sat. On reaching home he spoke to his wife of the question that had arisen in his mind.

As a result they set out for Ceylon and later for India as foreign missionaries. For thirty years the wife, and for thirty-six years the husband, labored among the heathen; and then went to their reward.

Apart from what they did directly as missionaries, they left behind them seven sons and two daughters. Each of these sons married, and with their wives, and both sisters, gave themselves to the same mission work.

Already have several grandchildren of the first missionary become missionaries in India. And thus thirty of that family, the Scudders, have given five hundred and twenty-nine years to India missions.—*Indian Witness*.



"I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ. If anything will advance the interests of that Kingdom, it shall be given away or kept, only as by giving and keeping of it I shall most promote the glory of Him to whom I owe all my hopes in time and eternity."—*Livingstone*.

We are hopeful that it will mark a step forward in the progress of the work here for the glory of God and the salvation of homes and lives.

NOTES.

A sale of 40,000 copies of "Mormonism, the Islam of America," by Dr. Bruce Kinney, in four months after publication, indicates a widespread interest in the subject. We call special attention to the lessons on Mormonism begun in March OLIVE TREES. We urge all societies to complete the study of this book before January, 1914.

The articles on "Syrian Work in Pittsburgh" and "Reformed Presbyterian Industrial School for Girls" will more fully acquaint us with the objects to which the thank-offering of the Women's Missionary Society of Pittsburgh Presbytery is to be given.

**THE TWENTY-EIGHTH ANNUAL CONVENTION
OF THE WOMEN'S MISSIONARY SOCIETY OF
PITTSBURGH PRESBYTERY WILL BE HELD IN
THE GENEVA CHURCH, COLLEGE HILL, BEAVER
FALLS, MAY 20 AND 21, 1913.**

EDITORIAL NOTES.

WANTED—TWO PHYSICIANS: ONE FOR SUADIA AND THE OTHER FOR LATAKIA; A TRAINED NURSE FOR ASIA MINOR; A FEMALE TEACHER FOR SUADIA; A MALE TEACHER, A COLLEGE GRADUATE FOR CYPRUS; AND SIX ORDAINED MINISTERS TO BE STATIONED IN CHINA OR THE LEVANT, AS NECESSITIES MAY DETERMINE.—R. M. S.



At a recent meeting of the Foreign Board, the furlough of Rev. Samuel Edgar was extended to October, 1913, that he might visit as many of the Presbyteries and churches as he could reach in that time. Every pastor who wishes to secure a special blessing for himself and the people entrusted to his oversight—and it goes without saying that this must be the desire of every pastor—should hasten to invite this devoted missionary to spend one Sabbath, and, if possible, an evening during the week, with them. He has a thrilling story to tell, and he knows how to tell it. He draws a picture of the work in Syria that cannot be presented in letters from the field, a work in which our missionaries have to face tremendous difficulties, and yet are witnesses of present results that foreshadow successes not dreamed of at home. The evangelistic spirit that seems to control his whole being is infectious, and brings under its influences those who come into contact with him. So pronounced is his missionary personality that it constrains his hearers to long for the fully surrendered life which brings with it power in the service of God.



Since acknowledgments made in OLIVE TREES for March, we have received and passed on to the Treasurer the following contributions toward the erection of a missionary house in Latakia:

The Misses McNeill, Cedarville, O. . . \$3.00
L. M. Society of Oakland (Ill.) Congregation, through Mrs. Lou K. Auld, Treasurer 15.00

Mr. J. A. Dodds, La Junta, Colo. . . 25.00
Y. P. C. E. Society of Syracuse (N. Y.) Congregation, through Miss Blanch McAllester, Treasurer . . . 5.00
A Member of Second New York . . . 10.00



Dr. Metheny writes that he has also received a number of offerings for this purpose. Among them \$100 from Rev. A. J. McFarland, of Mersina, Asia Minor. If our missionaries are ready to give with such liberality out of their scant resources, individuals in the home church should be willing to give out of their abundance to meet the necessities of their representatives on the foreign field. The measure of our love for others is "as thyself," and the question is: Would we not like to have a measurably comfortable shelter for ourselves and our families, if we were laboring in Syria in the midst of many privations and far away from the pleasant association of the homeland? We do not think we are overestimating the wealth of the Reformed Presbyterian Church of North America, when we record the conviction that there are some in its membership who could meet the entire cost of this new building in Latakia and not have to give up a single luxury. The only way they could know they had parted with that amount of money would be by consulting their books. Now please do not bury us under your thousand-dollar cheques. The Lord's poor can put this enterprise through, and take the blessing.



A few Sabbaths ago Mr. Robert Jones

handed us \$85 from the Sabbath school of Second New York for the work in Cyprus, and on Monday, March 3, 1913, Miss Annie Whitehead put into our hands \$60 from the C. E. society toward support of a bed in Latakia hospital, Syria. These offerings have been passed on to Treasurer Metheny, who has returned receipts for them.



OLIVE TREES has also received the following contributions for the foreign missions: For the work in China, \$15, from Mr. and Mrs. Reddering, and \$25 from Mr. J. A. Dodds, La Junta, Colo., to be used at the discretion of Miss Dean; also for the mountain schools in Syria, \$249, from some women of Second New York Congregation and their friends.



The Corresponding Secretary wishes us to call the attention of our readers to the letter from Mersina, Asia Minor, published in this issue. The story it tells of tithing in that field is worthy of imitation at home. If Covenanters in America were as conscientious in handling the Lord's money, as the Covenanters in the foreign fields, there would never be any need of appeals for money to carry on the Lord's work. We should remember that money is a trust for which we shall have to render an account.

**CONFERENCE ON MISSIONS—SYNOD,
1913.**

*Corresponding Secretary of the Foreign
Mission Board, R. M. Sommerville,
to Preside.*

Topics for Discussion.

- I. How are Idolatries, Superstitions, False Religions to be Explained—Why Such Hold on Man's Soul—When the Service Required Often Inflicts Torture—And Cannot Give Peace.
Rev. R. J. G. McKnight, Ph.D.

- II. Present Status of Mission Work—What Has Been Accomplished—In Bible Printing and Distribution—In Evangelization—What is the Greatness of the Work Yet to be Done—What Encouragement.
Rev. Frank D. Frazer.

- III. How Can the Home Church be More Helpful to the Missionary and to Mission Work?—Wherein Has the Home Church Failed?—Wherein Can She Do Better?
Rev. T. H. Acheson, D.D.

After each opening address, limited to *ten minutes*, there will follow an "Open Parliament," with a three-minute limitation. This will give opportunity for a number of addresses on each topic. This "Open Parliament" will be an inspiration if ministers and elders will select some point in the comprehensive subjects and be ready with short, crisp discussions, for the "long, rambling addresses" will also be limited to *three minutes*.

F. M. FOSTER, Committee.

We unite with Dr. Foster in urging delegates to come to Synod with carefully thought out addresses of three minutes and thus help the Board to a more efficient administration of the foreign mission. It is essential to the success of the work that all have at heart that the Board should have the hearty co-operation of pastors and elders. No one will contradict us when we say that Christian activity and spiritual vitality are inseparable, and, as the Scriptures teach, brotherly co-operation is the clearest evidence of vital religion.



In February OLIVE TREES we took the liberty of quoting from a personal letter from Rev. R. A. Blair some items in regard to a visit to Lake Reno Congregation, which, as we believed, would be of special interest to the whole Church.

Among them is a statement that, in the opinion of Mr. Joseph Ewing, of Glenwood, should be corrected. Mr. Ewing writes: "Speaking of his ten days' work in Lake Reno, Mr. Blair says, 'They have promised to increase their offerings this year. One man gave me \$50 while I was there, which was nearly as much as the whole congregation gave last year.' Minutes of Synod for 1912 report \$184 contributed by this congregation, and \$169 was given that is not in that report."



OLIVE TREES is indebted to the George H. Doran Co., publishers in America for Hodder & Stoughton, 38 West Thirty-second Street, New York, for an advance copy of the first issue (March, 1913) of

THE CONSTRUCTIVE QUARTERLY

a new journal of the faith and work and thought of Christendom.

We do not enjoy taking a stand in opposition to Christian brethren who may be far in advance of ourselves in scholarship and service. But, as the publisher of this new quarterly has asked for our critical consideration of its contents and purpose, we feel free to say that we can see no reason for its existence. All denominations have their creeds, confessions of faith and testimonies for truth printed and published in all countries, and each knows what the others believe, so that there is no need to bring them out for fresh dis-



"If God has accepted my service, then my life is charmed till my work is done, and though I pass through many dangers unscathed while working the work given me to do, when this is finished, some simple thing will give me my quietus. Death is a glorious event to one going to Jesus."—*Livingstone*.



The fact that one works quietly, without fame, never doing anything startling or sensational, may indicate greatness rather than smallness. It is easier to work amid cheers, but the world needs those who are willing to work in obscurity.—*Livingstone*.



Cables dated March 11 and 13, 1913, announce the safe arrival of our missionary teachers for the Levant Missions: Mr. F. Carithers and Miss Florence Mearns.

cussion. The articles in this initial number are admirable from a literary point of view, the contributors to this and subsequent issues have an international reputation, and the journal seems peculiarly adapted to the demands of an age when many have no convictions and seem ready to surrender precious essential truth for an outward union of churches based on crude and loosely formed opinions. The whole tendency of the quarterly seems to be to lead men to think along false lines and thus reach false conclusions. Personally, we decline, both as a Protestant and a Christian, to stand on the same platform with Papal cardinals, Russian archbishops and Unitarians, with their denial of the Godhead of our Saviour, or discuss with them in writing, truths already settled fast and immutable as the unchanging God of Truth. We believe, and therefore speak. And we recommend a change of title from Constructive to Destructive Quarterly.

The yearly subscription is \$2.50, and single copies can be obtained for 75 cents. We advise our readers to buy a number and judge for themselves before investing in a yearly subscription.



Attention is called to an advertisement of a house for sale in Beaver Falls, Pa., on fourth page of cover.

FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1913.

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 Jewish Mission—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.
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